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THE PLACE OF RELIGION IN SOCIAL WORK PRACTICE *

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Address for Twentieth Anniversary
Boston College School of Social Work

In the culture of North America many forces have combined to effect, in quite marked degree, a compartmentalization of religion. Among us there is little condemnation of religion and religious influences save that which comes from a few strident voices, but there is a widespread acceptance of the dogma that religion is to be confined within the narrow compartment of what is called the individual's "private life," and thus granted no meaning or significance in the broad stream of human affairs. Much of the so-called respect for the private and personal nature of religion also implies strong objection to any attempt of the person to apply his religious principles to the external pattern of human living. Yet that external pattern exerts tremendous influence upon the nature of the individual's personal life. We are told for example that we must keep religion out of education because religion is a personal matter, in utter disregard of the formative role of education in development of the person.

Social work has been strongly influenced by this trend, so that many, perhaps a majority, would effectively exclude religion from any meaningful role in social work practice. It is not that social workers as a group are irreligious or non-religious persons. From my own experience I am inclined to think that, by and large, social workers rank high among occupational groups in so far as both religious observance and religious conviction are concerned. Certainly, there must be a good deal of "spirituality" in a profession whose material rewards have been so slight. Nevertheless, social workers have been inclined to accept the idea that the objectives of social work would be compromised if religion or religious considerations were allowed to enter into the area of practice.

Something of this attitude has even penetrated social work as practiced under religious auspices. Catholic social workers are quite clear that in their professional capacity they are not catechists, nor are they lay auxiliaries to the parochial clergy. They are far from clear as to the extent and the way in which they should bring the religious and spiritual aspects of a problem situation into consideration by their clients.

Many of them feel uneasy and disturbed when the cry is raised that religion has no place in social work practice; they believe it has. They are equally disturbed when social problems are confused, and sometimes equated, with religious problems.

Religion is the acknowledgment by man of his relationship to God, his Creator. That relationship is one of complete dependence, the utter dependency of the creature upon his Creator for his very being, the subjection of man to God. Religion is seeing God as man's first principle and man's last end, as the source of all that man is, as the goal to which man must go. Religion is a thing of justice; it is the rendering to God of that which is His due as man's first cause and man's final end.

Man acknowledges this dependence and renders this debt in two ways: by worship, the explicit acknowledgment of the creature's subjection to the Creator, and in his works, by submitting his actions to the Law of God as that rule of order is manifest by reason and by revelation. Submission to the Law of God is the implicit acknowledgment of man's dependence upon his Creator.

The Law of God has been epitomized beyond all realm of controversy in Christ's summing up of the whole law into the two commandments of love: love of God, and "the second like unto it," love of neighbor. Religion then is concerned with man's avowal of his relationship to God: that avowal is made explicitly in worship, implicitly it is made through behaviour governed by Divine Law. Divine Law governs man's direct relationship to God and it governs also man's relationships with his fellows.

Social work is a professional competence in which knowledge concerning the varied interrelationships and interdependencies of human persons, groups, and communities is applied clinically through a developed skill in relationship with people, so as to enable them to achieve a more satisfactory social adjustment and thus help toward a more perfect social order. It applies this competence to the area of man's social needs, his relationships with his human and social environment, his relationships

* An Institute entitled "Social Work and Religion" is scheduled at the Council's Annual Program Meeting, January 23-26, 1957, at Los Angeles. The Council is publishing this paper with the thought that it may serve as a stimulus for discussion at that Institute.

with his fellows, as, for example, the parent-child relationship, the marital relationship, relations with other members of a peer group, or the inter-group relationships within a given community. As Gordon Hamilton has said, "our most fundamental considerations lie in the concept of human relationships." No matter how broadly or how narrowly the nature of social work be interpreted, social work is fundamentally concerned with interpersonal relationships, with man's relationships to man, and it is concerned with these in order to help effect social betterment.

Religion, then, is concerned with man's interpersonal relationships from the aspect of their conformity or non-conformity with the Law of God. Social work is concerned with man's interpersonal relationships from the aspect of better adjustment of the individual or the group, and, thereby, the betterment of society in general. What criteria are to be used to determine what is better adjustment? Unless we include among our criteria conformity of these relationships with the Law of God, it is meaningless to even speak of religion. There is no religion without God, and there is no God if you divest Him of His Law. Any purely humanistic approach makes man a law unto himself, makes of him his own god. If, then, one denies to religion a place in social work practice, one denies the very nature and essence of religion.

Social work has always claimed to take a holistic approach to man, to see man in his totality, to try and help the client as a whole person. Social work, if it be true to its basic concepts and its highest aspirations, cannot be unmindful of any of the needs of man. It must be concerned about them if it is to concern itself with the whole man. But social work does not presume and should not presume to meet directly all of man's needs.

If we are working with a client around a problem in family relationships, we would certainly be remiss in our duty if we ignored symptoms of physical disorder in him, even though our client be quite unconscious of these. We would be presumptuous and wrong if we attempted to treat directly this physical disorder. It would be generally recognized that, in such an instance, the task of the social worker would be to help the client recognize that there was something wrong in this area, something about which he should take appropriate measures to obtain help, and, if necessary, the social worker would facilitate his referral to a clinic or medical doctor.

The illustration given, and I think the analogy is clear, is taken however from an area of need, medical or physical need, which is somewhat removed from the area of need which is social work's specific responsibility. For the symptoms of physical disorder, let us substitute symptoms of mental disorder. Mental disorder touches very closely the area of interpersonal relationships with which social work practice is concerned. If our client, who has come to us around a problem of family relationships, shows symptoms of

mental disorder, the general social work principle of helping the client to want and to use the appropriate treatment, in this instance psychiatric treatment, obviously holds. Moreover, the social worker would recognize his obligation to be alert to catch signs of mental disorder. If the client resists, strongly or mildly, consciously or unconsciously, the specialized help which he needs, the social worker would not, because of this, disclaim any responsibility and say, in effect: This is the affair of the psychiatrist and it is entirely up to him. On the contrary, the social worker would make every effort to break through the client's resistance and so get him to want the help that psychiatry can give.

Let us now substitute symptoms of religious disorder, a type of disorder having a high correlation with interpersonal difficulties, whether these be projected on persons within the immediate environment or extended further into conflict with society itself. Oftentimes this correlation tends to go unnoticed or ignored, mainly because direct manifestation of the religious conflict has been suppressed, and the general pattern of excluding religion from the area of social work practice effectively prevents its being brought to light. It is interesting to contrast this situation with sexual disorders, and the extreme activity that will often be displayed in helping the client verbalize hidden sexual conflicts. Because of this we are very familiar with the correlation between sexual disorders and certain types of interpersonal disturbance and social maladjustment. Where we perceive indications of such disorders we rightly attempt, even in the face of considerable resistance or reluctance, to bring them out for consideration so that we may help the client move toward some resolution of the sexual conflict. Is it not logical, then, that we should make the same attempt where there are indications of spiritual disorder and conflict, even though the special skills and sacramental help that will usually be necessary must come from elsewhere?

If social work is concerned with the whole man and with his total adjustment the social worker must be concerned with religious disorder. If we are to work effectively in our own area, human relationships, we cannot exclude religion, which is also concerned with human relationships, from our practice. To me this would seem more than the half-muted suggestion that this should be talked over with the parish priest. If we are to be true to one of the basic principles of social work method we must also try to help the client want and use the religious resource, whenever the need for this is indicated. Indication of such a need cannot be limited to those instances when the client verbally and explicitly defines the need.

This implies some ability on the part of the social worker to recognize spiritual need, some ability to recognize where the obligations of religion impinge upon the problem situation. It implies that there are symptoms of religious conflict that are as recognizable as those of

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physical and mental disturbance, and that the social worker has an obligation to explore these and to enable the client to use the resources which are available to him. This implies some understanding and knowledge of moral problems by the social worker. It also raises the very pertinent question as to how effectively this knowledge can be used if the religious principles involved are in direct contradiction to the social worker's own religious convictions.

This is not the only way in which religion intimately touches social work practice. It is certainly important that the social worker be alert and understanding of the religious implications of the problems brought to him, and of the religious needs of his client, so that he may help facilitate the client's use of available spiritual resources. But is this the beginning and the end of the social worker's responsibility?

Religion and the bringing to bear of its influence upon the things of life is not the sole responsibility of the Church, or of the hierarchy, or of the priest. To the priest is reserved certain specific religious functions — the offering of the corporate public worship of the Church, the ministration of divine grace through certain sacraments. Other acts of religion are not the priest's responsibility alone. Prayer is an act of religion. Has a parent no responsibility to teach the act and habit of prayer to his child? Are we not all to some extent our brother's keeper?

The teaching and inculcation of Divine Law, either direct or indirect teaching, does not rest solely upon the official representative of the Church. Surely we all recognize not merely the obligation upon the family and upon parents in this respect, but the far greater significance and effect usually obtained through teaching within the family, the teaching, for example, of the child by the parent in both word and example. Social workers, deliberately and consciously in their professional function of helping, endeavour to take on with their client the role of a parental figure or parental substitute, or to use constructively the feelings of a client around a parent which have been transferred on to them. Can this parental image so created be in part obliterated?

So often we speak of "the professional self" as though it were something entirely distinct from the self that we are. Social work is carried on through the medium of a relationship, the worker-client relationship. Into this relationship we take our self. This self, as it is used in the professional helping relationship, is understood, is controlled, and is disciplined, but it is not and cannot be denied or obliterated. The client is a whole person, so also are we. The client transfers on to the worker many of the deep feelings about persons which he holds and which have been born of his experience with significant persons in his life, particularly his parents or parental substitutes. But a

counter-process is also at work, for we too are human beings, we too have deep feelings born of our significant relationships, feelings which we take into other relationships including the relationship with the client. Counter-transference is as real and as meaningful as the transference, and requires just as much study and concern.

As we have come to recognize our own humanity, as the need to see ourselves as robots of objectivity has lessened, our ability to use constructively the transference elements in a relationship and so to strike a responsive chord in others has increased. The self that we take into our helping role, the self that we give to our clients, has a significant bearing upon the character, the quality, and the fruits of the social work relationship. In social work the only really significant, really meaningful thing we have to give to the client is our self. This is what those early social workers were trying to convey when they spoke of: "Not alms but a friend." It is not a superficial friendship, nor a sentimental one; it is not a blind friendship, nor a friendship that is designed to bring personal profit or satisfaction. It is a friendship that is based on a deep understanding of the needs, the wants, and the desires of human beings and the tangled skein that lies behind the varieties of human behaviour, and is consciously used within the context of a professional purpose.

We speak of the social worker's identification with his client; there is also the client's identification with the worker. Identification is an essential component of the learning process; it also plays a vital role in what is really a reeducative process. There are so many positive factors, constructive factors, that we can, with the skills that have been developed in social work, convey in some measure to our client, not only to the receptive child, but to the seemingly crystallized adult. The plasticity of the child makes him particularly receptive to the influence of "the self" that we give to him; the defenses built up by adults over the years are harder to penetrate, but let us not deny both God and man by saying that a human being is incapable of change, incapable of adapting to the new relationship established. But this can only come from the self that the social worker is. We cannot leave part of that self at home when we leave for the office each morning. In that self we take with us wherever we go are the religious attitudes and convictions, or lack of convictions, that are part of us. They can be an instrument of good or an instrument of evil. Whether we work with the individual, or with the group, or with the community, it is the self that we are that we must take to our appointed task — that self in its fullness and in its wholeness. Do we do this, or do we try to mask and hide part of ourselves? If we attempt the latter, then perhaps we should look again at our inner self — perhaps all is not so well there as we would like to think.

If religion is to have its proper significance within social work practice, something more will be required than conviction on this, and efforts

toward it, by social workers. Their role here is an enabling one. There must also be genuine and knowledgeable collaboration from those who, in earthly vessels, bear the spiritual resources that an all-loving God has made available for his children. There must also be the humble recognition that competence or jurisdiction in the cure of souls does not necessarily confer expertness in all fields of human endeavor.

Glancing idly the other day over the pages of a book written some thirty years ago by a man who once exercised a great deal of influence on social work here in Boston, and indeed on early social work developments in all of the United States, Richard Cabot, one-time Professor of Clinical Medicine at Harvard, I got what was for me an entirely new slant on that famous last line, "And the Cabots talk only to God." Dr. Cabot wrote: "Social work is the effort to unblock and to keep clear the channels of understanding within a person, between a person and his group, or between groups, and through these channels to flavour the transference of the spirit and the power of God."

Religion and social work once walked very closely together. The Institution whose anniversary we are honouring today is dedicated to closing the gap that has seemed to arise between them. In so doing it is trying to bear active witness to that idea of a university which John Henry Newman envisaged when he wrote: "the object of the Holy See and the Catholic Church in setting up universities ... is to reunite things which were in the beginning joined together by God, and have been put asunder by man."

TWO NEW SCHOOLS IN NEW YORK CITY

The Louis M. Rabinowitz School of Social Work at Hunter College is the first graduate school of social work in New York State under public auspices. It sees as its function the education of well qualified social workers for all fields of social work practice, but recognizes within this over-all objective a special responsibility toward the public services. Its goal is to bring into the field of social work graduates who are grounded in sound social work practice and who are ready to assume the responsibilities of the profession. The Dean of the new school is Dr. Paul Schreiber, formerly Dean of Adelphi College School of Social Work.

Yeshiva University has established a Department of Social Work. The new program offers a practice concentration in social group work. Eventually concentrations in social casework, community organization, administration and research will be offered. A small student body is enrolled for the current academic year made up of several new students and a group of students enrolled in what was previously known as the School of Education and Community Administration. The Director of the new program is Mr. Morton Teicher, formerly of the University of Toronto.

SOCIAL WORK FELLOWSHIPS & SCHOLARSHIPS

A new edition of Social Work Fellowships and Scholarships in the United States and Canada will be published by the Council on Social Work Education the first week of January. For the first time this issue will be a biennial one for the two academic years 1957-58 and 1958-59. With a greatly increased number of entries on individual awards available for advanced study, it totals 68 pages, a one-third increase over last year's edition. Orders for copies at 25 cents each may be sent now to the Council on Social Work Education, 345 East 46th Street, New York 17, N. Y.

PUBLICATIONS OF INTEREST

Public Relations for Social Agencies by Harold P. Levy. A guide for health, welfare, and other community organizations. Harper & Brothers, New York, 1956, \$3.50.

Community Organization: Action and Inaction by Floyd Hunter, Ruth C. Schaffer and Cecil G. Sheps. University of North Carolina Press, Chapel Hill, N.C., 1956. \$5.00.

Understanding Minority Groups, a compilation of six lectures on the Catholic, U. S. Indian, Jew, Negro, Japanese American, and Puerto Rican. John Wiley & Sons, 440 Fourth Avenue, New York 16, 1956, \$3.25.

Marriage Consulting by Rex A. Skidmore, Hulda Van Streeter Garrett and C. Jay Skidmore. Harper & Brothers, New York, 1956, \$5.00.

Proceedings, Sixth Biennial Alumni-Faculty Conference School of Social Work, University of Pittsburgh, April 13-14, 1956.

Segregation-Desegregation-Integration by Freda Imrey, a pamphlet based on research and extensive consultation with specialists and organizations active in the field. The Young Adult Council, National Social Welfare Assembly, 345 East 46th Street, New York 17, 1956, 40 cents.

Citizen Participation in Public Welfare Programs, Supplementary Services by Volunteers, by Evalyn G. Weller and Elizabeth B. Kilborne, Bureau of Public Assistance, U. S. Department of Health, Education, and Welfare. Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C., 1956, 20 cents.

Residence Laws: Road Block to Human Welfare, A Symposium published by the National Travelers Aid Association, 425 Fourth Avenue, New York 16, 1956, 50 cents.

<p align="center"> SOCIAL WORK EDUCATION Bi-Monthly News Publication Council on Social Work Education, Inc. JANE M. HOEY, President ERNEST F. WITTE, Executive Director JANICE L. GORN, Editor </p>
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The following additions and changes have been made in membership of the Council of Delegates, Commission on Accreditation, and Committees of the Council, subsequent to the previous listing in the August 1956 issue of Social Work Education.

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Elected to fill unexpired term: Costabile, Mrs. Jane (4)*

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